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WEEKLY REVIEW.

—THE Khoja who murdered the Mookhee or secular chief of his caste, has been convicted of murder and sentenced to be hung. Before judgment was pronounced, he declared anew that he had been maltreated because he refused to give the title of *Allah* to H. H. Aga Khan, and that of Nubbee or prophet to his son. The son of the murdered man, when cross-examined, said: "I am not aware that any of the Community object to call Aga Khan *Allah*, and his son Aga Ali Shah, *Nubbee*." It thus appears that Khojas are, to say the least, encouraged to address this famous Nimrod as God. Their Pope is *deus in terra*. And there is but little skepticism among them. They do not trouble him for proofs of his divinity. It does not seem in the least incongruous to them that one who is evidently of like passions and predilections with the common run of sinful men, should be addressed as God, and that they should be expected to consecrate to him all they have, not merely material wealth, but even their wives and daughters. He seems to occupy just the position that the Maharaja does among the Bhattias. They who read in the book of Daniel, of the decree of Darius forbidding all prayer except to himself for the space of one month, think little that any one could be found in these days to put himself thus in the place of the Most High. The early Christians were commanded by the Roman authorities to burn incense to the statue of Augustus, in token of their renunciation of Christ. After all, what do the mass of men understand by God, but a being like themselves with power and knowledge superadded? How does Aga Khan clothe himself with power in the eyes of his worshippers? Their subjection to him is his power; all the powers of all the members of the sect are made over to him. All the good that accrues to them they attribute to his blessing; and all their misfortunes they attribute to their want of his blessing.

—A GREAT staring advertisement in a local daily, headed "Lottery, Lottery," announces, by permission of Government, a lottery of 55 000 tickets, one rupee each, in aid of St. Francis Xavier's Church in Bombay. For tickets apply to the Rev. Vicar and others. On the principle that the end sanctifies the means, the Church of Rome delights in lotteries, though all observant persons have recognized them to be demoralizing. But how is it that the Government, after having passed laws against lotteries, sanctions this?

—ANOTHER friend at Mussoorie, writes as follows regarding the meetings:

"Have you had an account of the very blessed work that is being carried on here for some time, but especially during the past week, under the effectual and Heaven-blest labours of Dr. Thoburn, every morning and evening, in the Union Church with, at least in the evening, crowded congregations daily? During this period some 70 or 80 persons came forward as having found peace in Jesus or evincing a desire to do so; believers were greatly strengthened, and encouraged, whilst a vast amount of error and prejudice has I believe been wiped from the eyes of several professing Christians. Some of these were zealous too in a way of their own though not according to knowledge, but never understood the extent of their glorious privileges in Christ Jesus, till the visit of our beloved brother helped, I hope, to clear away the mists of darkness from their eyes. God grant they may now keep their eyes steadily fixed on the Crucified One, and casting from them the filthy robes of self righteousness,

remain for ever clad in the garments of holiness and entire consecration to their blessed Master. Much also under God is, I believe, due to the labours of our excellent and devoted Pastor, Dr. Robinson, who is grey or rather, I should say, white in the Master's service, and Mrs. May of Calcutta now here. The latter has been instrumental in bringing a number of the soldiers at the London Depot to Jesus. Praise be God for all the great blessings we have so abundantly enjoyed of late, and that too in one of the most gay and worldly stations in India.

—THE attempt to convict Mr. Dewey, Goods Agent of the G. I. P. Railway in Bombay, of having received bribes during the famine pressure of last year, has completely broken down. The principal witness against him was a Native who had undergone two years' imprisonment for misappropriating postage money. When the case for the prosecution was completed, the jury interposed to say that they were unanimously of opinion that Mr. Dewey was not guilty, and he was accordingly discharged. Mr. Dewey was kept in prison five weeks, in consequence of the enormous bail demanded by the Magistrate, and people supposed that there must be overwhelming evidence against him; a strong feeling of indignation has now been awakened in the public mind by the oppressive course pursued towards him. During those weeks of imprisonment, Mr. Dewey's sister died, and the shock given her by the tidings of her brother's arrest is believed to have had something to do with her death. It does not at all help to diminish the feeling of indignation, that Mr. Arthur Crawford is the chief mover in these prosecutions. Mr. Crawford is a man of great energy and spirit and is believed to have promoted the material well-being of this city; but if a person of inferior position had outraged society as he did some years ago, society would have put its ban upon him. As Government and Bombay society have condoned all that, we need not be surprised that Mr. Crawford should be placed in positions of high responsibility. One would have thought that European prestige would have suffered in the eyes of the Natives, by the bestowal of public honours on one who had made so light of connubial sanctions. It is not the fashion to refer to such things; but when we see such efforts made to put guilt on others, the past will come to remembrance. The *Times of India* speaking of this case, says:

"How important personal freedom was to the true ends of justice may be gathered from the fact that it was only on last Saturday that Mr. Dewey succeeded in identifying the informer Anundjee Laljee as a convicted thief. Whether the prosecution were aware of this important fact is best known to themselves, but it is monstrous that a gentleman in a most responsible position on a great railway should be imprisoned for five weeks before trial on evidence that has not been most carefully sifted. The whole of these railway charges, whether true or false, have been got up in a way that does not inspire public confidence, and we believe that one unfortunate man at Sholapore, who will be tried on Monday, has been refused bail altogether. Illegal gratification is a serious offence, but scarcely so serious to the whole community as the substitution of punishment by any influential official keenly bent in running down his quarry for the old fashioned trial by jury."

—WHEN the Lord Jesus said to the apostles, He that hath no sword let him sell his garment and buy one, did he mean to teach the apostles that in the prosecution of their ministry swords would be more necessary to them than garments? That he did not mean to be taken literally, appears from the following consideration. The disci-

ples brought two swords: he said, Enough; showing that he did not mean that every disciple should have a sword. 2. When Peter, the same night, used one of them, he reproved him, saying, They that take the sword shall perish with the sword. 3. Resist not evil, was not merely the teaching of Christ but also of his disciples. It was also their practice. We get no glimpse in the N. Testament of any sword, after that of Peter, except the sword of the Spirit. On the whole we regard it as an attempt on the part of the Master to awaken the apostles to the consciousness of the fact that they were to be thrown upon their own resources during the dark period between his crucifixion and resurrection. All the promises were in Christ and they were buried with him, until the resurrection.

—THE *Str. Garonne* that went ashore at Ras Haffoon near Cape Guardafui, had 500 passengers on board, and it is matter of great thankfulness that she got off. It would have created a great sensation if she had gone to pieces, and the passengers been mostly lost. A steamer that has just visited this shoulder-blade of Africa reports that the whole coast is covered with wrecks and wreckage. And yet the governments of Christendom erect no light-house, and will perhaps not do so until there has been some greater disaster than has yet occurred.

—A FRENCH Count committed suicide last month by throwing himself into the Thames. His wife had died suddenly a short time before. He left a paper containing his "last impressions." He considers it a blessing to get out of this world, which he describes as a kind of experimental hell. He says:

I know that as soon as we have separated from the human frame of this world (never to revive again) we are immediately supplied with a new body, but more ethereal. It has our shape and form, is like us, but more beautiful, less or more, according to what we are worth. As to the wicked, they bear the stamp of what they are. This is in reality the resurrection, as it ought to be understood: and we also undergo immediate judgment, and are sent to the different parts of the spiritual world, and left to ourselves. The good enjoy theirs at once. The wicked are kept under subjection and severe laws; but there is always a door open for them if they purify—for God is ever merciful. I leave the world these simple truths highly respecting the founders of many religions, and one in particular—Jesus of Nazareth. He was a well-informed man, who wanted to free his country from the abuses of the priesthood and the oppression and tyranny of kings and Cæsars of that day."

How he came to know that a new ethereal body is supplied at death, and that God is ever merciful, he does not tell us. If this world is an experimental hell, and so badly arranged that it is desirable to get out of it, how can a man be sure that it is better beyond? God is indeed merciful, and has given men a revelation which clears up the mystery of the present condition of things, sustains the believer under all trials, and crowns him in death with a well-founded hope of a happy immortality. As for Jesus of Nazareth the Count's own information is rather defective. So far from combating kings and Cæsars, the chief reason why the Jews persecuted him, was because he sought not to deliver them from the Roman yoke, but pointed out to them the need of deliverance from a much severer bondage, that of sin.

—THE letters and articles on the subject of the Famine in the N. W. Provinces, published in the *Statesman and Friend of India*, have been reprinted

in pamphlet form. We have the pleasure of acknowledging receipt of a copy of this pamphlet. Of the justice of its strictures we have already spoken. As Sir George Couper's course has received the approval of the Supreme Government a good measure of the responsibility of not providing the needed relief, is shifted from his shoulders. But this only makes the matter worse for the Government of India. It would seem as though the Government said to its officers, Do not let the people die of famine, but *above all* do not allow the revenues to be curtailed; thus loosing with one hand and binding with the other.

—THE 4th Report of the Ellichpoor Mission gives us some information regarding the 19 Koorkooos baptized at Kota in 1875 by Mr. Norton. Among these were the two leading men of the village, the *patel* and the *kotwal*. Both of these died in May, 1876, and the rest became frightened and left the place for distant sections. Sickness and the visit to America hindered Mr. Norton from revisiting the place till May of last year, when he learned these facts. Mr. Norton spent three days at the village where the Koorkoo Rajah resides, and had an interview with him daily. A great disappointment awaited the missionary at Ghatang where he had built a small house; he found the house reduced to ashes. After prayer, he concluded to build another house nearer the village. The house (10 feet by 23) was built in a few weeks. Some Christian friends afterwards purchased for him a bungalow at Chikalda. Miss Frow has studied the Hindustani and Marathi language, and some interesting notices of her work among the people, are furnished. The readers of this Report are requested to join with the missionary band in asking God that at least a hundred souls may be converted this year in the Ellichpoor district from the heathens or Mahomedans, that eight more laborers may be sent to the destitute portions of the Central Provinces this year, and that twenty more faith laborers may be sent soon to Central Africa and Western China, by the will of God.

—A NATIVE CHRISTIAN brother, resident in Bombay, but formerly of Mahi (Malabar Coast) has received the following letter from the Rev. S. Walter of the Basel Mission, Chombala, Mahi:

"You will have felt a great joy at hearing that your dear mother in her old age has decided to become a Christian. I have now finished the instruction and the baptism shall D. V. soon take place. The Lord be praised for having opened your dear mother's spiritual eyes and revealed himself to her as a sin-atoning Saviour. She is very glad to become a member of the living Church of Christ. Besides your mother Tarmen, Tambai and their mother too (all near relatives) got instruction and will soon be baptized together with your mother. May the Lord also lead your other relations, who are still living in heathenism, to repentance and faith in Christ Jesus! Let us be faithful and zealous in praying for their conversion; the Lord will answer our prayers.

"Here at Chombala we have at present 7 persons, who receive instruction for baptism. Some weeks ago I was allowed to baptize a very promising, earnest and able young man, whom I sent afterwards to our middle School at Tellicherry where he will be trained for a Catechist.

"Perhaps you know that I sent an application to the Governor of Mahi asking permission to hold a regular service and to build by-and-by a Chapel there. After a lapse of one or two months I expect an answer from Paris.

"We have at present in our Girls' orphanage at Chomballa 65 children, many of whom are still heathen girls, but our Home Committee pays us only for 50 girls and as the price of rice is still very high, we are, you will believe, rather short of money, but trusting in the Lord that he will provide for those whom he sends us, we do not shut the door for heathen girls, who are coming with the desire to become Christians. As the famine is still felt very much by our poor Christians, I was urged to give those, who can find no other employment, relief work, for which however my funds are nearly all exhausted. We should be very thankful for any assistance which you or any of your friends might be inclined to offer us."

—THE pamphlet containing the petition of the inhabitants of Calcutta to Parliament against the Vernacular Press Act publishes the Government extracts from vernacular journals and side by side

with them translations of the articles from which these extracts have been taken. In several instances, the fuller statement decidedly modifies the impression made by the extract. In some instances the facts are against the Government, and it does not seem becoming to treat as a crime the public indication of these facts. Is it not a fact that the consumption of spirituous liquors in this country has greatly increased since the English began to rule this country? Is it not a fact that Government have encouraged the traffic? Is it not the fact that the Abkarree receipts are becoming an increasingly important item of the Revenue? Whether it was the aim of Government, or not, to diffuse the taste for strong drink among the community, that has been the effect, and the idea is all but universal among the Natives that such is the aim of the licensing system. Does our Government profess to be perfect? The activity of our Legislative Councils in making new laws, would indicate the contrary. We profess indeed to be progressive, and to be gradually leaving the old abuses behind us. But every reformation of this kind is preceded by criticism. Would it not be well for Government to do something to show that it deprecates the multiplication of liquor-shops? Years ago we have pointed out that this can be done, by taxation that shall tend to reduce instead of swelling the consumption. Something of this kind, would be better than to suppress the newspapers which deplore the existing tendency of things. The Despatch of the Secretary of State for India goes far to emasculate the Act, and Mr. Gladstone's speech on the subject, on the 16th inst., will probably dispose of it altogether. We are very far from approving the extracts from vernacular journals adduced by Government; some of them are detestable in spirit; but the squeamishness of Government with regard to such criticism is any thing but an indication of strength.

—We see in the columns of a contemporary, a statement of the Revenue and Expenditure in Berar, showing a net surplus of 14 lakhs. Out of the 83 lakhs, constituting the entire revenue, more than 10 lakhs (Rs. 10,22,941) is from the Excise on Spirits, over against which we read 'disbursements nil.' The revenue from spirits is greater than from all other sources except land.

—FORTY inches of rain in a fortnight! Thus our monsoon begins in Bombay. The accounts from the interior are on the whole encouraging.

HOW I CAME TO GIVE UP MY EARRINGS.

DURING a short visit to London, I met an earnest Christian worker with whom I had been slightly acquainted twelve years before amid different surroundings. One day she asked me why I wore earrings. I could not give her any satisfactory reason; all that I could say was that I liked them, and valued the pair I usually wore as a gift. She went on to enquire whether I thought it consistent in a Christian, and as I parried the question, she brought forward some passages of Scripture, such as 1 Pet. 3: 3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I did not wish to be convinced however, and therefore I remained of the same opinion still.

That afternoon I had to go some distance by rail, and wished to catch a particular train, which could only be done by going without dinner. When ready to start, I was kept waiting by a friend through some mistake. It was vexatious to lose both train and dinner, but as I had been praying to be taught by the various little events of daily life, I felt there was some lesson in this. Looking around for something with which to employ myself, I saw a file of pamphlets, and pulled out one of them at random. It happened to be a back number of "Woman's Work." The first article upon which my eye lighted was on the "Oak at Shechem," beneath which Jacob buried the strange gods and the earrings of his household (Gen. 35, 4). It contained an earnest appeal to believers to follow this example with respect to all unnecessary adornments. Its coincidence with the morning's conversation was very striking, and the subject would not go out of my mind as I went on my way by a later train. I thought that my earrings should go, for

the Lord's sake, but not just then,—it would look strange to take them off in the carriage, and besides, I expected to meet a worldly relative, who would be sure to notice their absence. Still this resolution did not satisfy me, and while we were passing through a tunnel, I determined to put them into my pocket, and never to replace them in my ears, however much I might be laughed at. On emerging from the tunnel, we stopped at a station, and as the line was new to me, I looked for the name which to my surprise was "Gospel Oak"! This second coincidence strengthened me very much in the confidence that the Lord was leading me, and that He would strengthen me to witness for Him in this matter, as well as in others, although I greatly shrank from reproach. I lived in a circle where umbrage was taken at any refusal to follow fashion, and there was great reason to fear that my acting thus would bring upon me much that was hard to bear. Such was not the result, however; only one or two ever spoke to me on the subject, and they did not do so unkindly. This has not been the only occasion on which I have found that if I acted as I felt the Lord would have me, He has not suffered to come the reproach which I dreaded.—(Communicated.)

The Bombay Guardian.

SATURDAY, JULY 6, 1878.

THE PARALYSIS OF COMMERCE.

SOME time ago we took occasion to draw attention to the published returns of wines and spirits imported by a single house in Bombay, in a single month, and we remarked that however large might be the profits of the firm, these returns could not be regarded as an indication of commercial progress. Commerce in general, so far from being profited by these enormous imports, was actually being hindered and thwarted by them. This is a matter that is very much overlooked by commercial men, usually so astute to perceive whatever militates against their interests. The business of the spirit merchant is not of the nature of a healthy competition. He does not receive, along with the dry-goods merchant, the hardware-merchant, the grocer and other tradesmen, his legitimate share of the common expenditure; but he, by his sales, brings an influence to bear to hinder the others from getting their share. He is as it were a sorcerer, bewitching men with his potions so that they are led to forget all other needs and lavish all their wealth upon the wine-merchant. A good deal more than a hundred millions sterling is expended annually by the people of the United Kingdom on wines, spirits, and malt liquors. In 1869 the estimated expenditure was 103 millions, and it is now a good deal in advance of that sum. The greater part of this was undoubtedly paid by the poor, the frequenters of gin-shops, men and women who earn barely sufficient to provide them with the necessities of life, with decent clothing, good food and sufficient shelter, but who, in consequence of the fascination exercised by the spirit sorcery, lavish on drink the greater part of their earnings, while their families are all but starved, go half clothed and live in squalor. Not only this but the drink fascination robs its victims of the power to earn the necessities of life, and, after taking them down the successive strata of degradation, dismisses them to an untimely grave. Thus the legitimate commerce of the land is undermined. The drink manufacture preys on all other manufactures, and the drink trade preys on all other trades. Here is a picture drawn by a Dublin magistrate, and the picture is but one of a thousand:

"The man earned twenty two shillings and six pence a week, and had a son earning but a crown, altogether £1. 5s. a week; while in the room let tenanted there was not one article of furniture; no bed nor bed-clothes, but instead, a layer of dirty straw; and the only article that could have been seized by the bailiff, had he made his appearance, was an old pot for boiling potatoes; while as regards wearing apparel, the poor wretches were almost naked."

An Edinburgh missionary supplies the next case:

"When I went in he was lying sleeping on some straw, for that is all the bed which he and his wife have. In looking round the house, no furniture is to be seen but a few old broken articles, and the house is in the most miserable condition. I awakened him out of his sleep, and said: 'You are ruining yourself for time and eternity.' He replied: 'I know that, but I feel such a craving for drink, that when I have a few pence they must immediately go for it.'"

More than three-fourths of the paupers in the workhouses, have been taken there by the drink passion. But how many intermediate descending steps there are between sobriety and the workhouse, and what a vast multitude of England's sons and daughters stand on each of these steps, moving slowly downward. Each one of these steps means one more remove from the condition in which a healthy commerce might both profit them and be profited by them. All this painfully illustrates how the drink traffic preys upon all other traffic, and explains the frequent paralysis of trade.

If you have a traffic that tends to pauperize a large percentage of the community, then you have a traffic that is the enemy of true commerce, and is making active war upon the general interests of society. How great is the mistake, then, in reckoning the drink traffic among the factors of a productive commerce. It is burning the candle at both ends. We are persuaded that the great depression in business that has now continued so long in England and America, is due in a great measure to the excessive consumption of spirituous liquors. In fact, we see now how any other result could have been anticipated; such must inevitably be the result of a manufacture that wins its way by enslaving the people. In India the Abkarree is an important branch of revenue. The officers of Government have the impression that it is incumbent on them to swell the revenue derived from this source. But this means the introduction of liquor shops where they were unknown, and their multiplication where they already exist. This ramifying cause of corruption is rapidly penetrating to the remotest parts of the country, and making its way, in advance of other kinds of commerce, to the ravines and heights where the hill tribes are found, before the population have been reached by the piece-goods merchant, the iron-ware merchant and the other representatives of legitimate commerce. The grog-seller with his government authorization, has forestalled them and barred the way for them. The craving for drink once excited, will destroy the sense of other needs, and leave them little for the purchase of things that would be a real advantage to them.

A lecture by the Rev. Charles Garrett entitled, "Our National drink bill for 1869, and what we have for it," points out that 63 millions of bushels of grain were consumed in the production of the liquor sold in the United Kingdom in that year. This grain would have given 150 loaves to every family. At the same time, to supply the country with food, 40 millions stg., were expended in the purchase of foreign corn. The manufacture of intoxicating liquors does not cost so much labour as other manufactures; it is stated that in a sovereign's work of alcoholic liquor, not more than two shillings goes to the labourer; whereas in other manufactures from six to sixteen shillings accrue to the labourer. In carefully prepared work now before us, it is asserted that the cost of the labor required in the manufacture of liquor is not, on the average, more than six pence in the pound paid by the consumer; and if we call to mind the enormous extent to which liquor is adulterated and watered, this estimate may be not far wrong.

To estimate this matter a right, let it be considered that when Great Britain was paying 103 millions for stimulants, her cotton trade only amounted to 60 millions stg., and all her mineral resources yielded 42 millions. A gentleman of Pontypool, employing 1,500 persons, stated that the working men of that little place might, during four years, have erected 3,000 cottages for themselves with the money spent by them in drinking. But only 91 were actually built. A Report of the American Temperance Society says of a district in Alabama:

"There is another fact as remarkable as the decrease of the consumption of spirituous liquors in that neighbourhood; the increase of the consumption of other things was nearly as rapid."

It has been estimated that each working family in England would have, by abstinence from strong drink, on the average, £19-12-6 to devote to other purposes. The following is from the Report of a missionary in West Bromwich:

"I was struck with the remarkably happy appearance of the good house wife. There is no drunkenness here, thought I, and I said so too. 'No,' she replied, 'thank God, there has been none here these last four years, though at one time I had enough of it.' She beckoned me to follow her. Entering a large building, I was surprised to find six fine cows, pictures of health. 'These,' she said 'are the fruits of teetotalism.' On enquiring whether her husband was not worth something when he signed the pledge she asked with a smile, 'What was a drunken labouring man ever worth?' Not only the cows, but the out-houses and the house they live in, she told me, were their own property, all purchased since her husband became a teetotaler."

In a carefully prepared work by Mr. Barne, published a generation ago in England, (1847) we read as follows:

"We find that fifty millions annually are lost by the working classes, through the idleness, sickness and litigation engendered by drinking. This sum is a dead loss to the national trade. Sixty millions more are spent on the article strong drink, by the same portion of the community, which at 6 pence in the pound for the labour of producing it, gives employment to 23,076 men during the year at 25 shillings a week. Now if the working classes would take upon themselves to reform this commercial abuse by a proper expenditure of their earnings, this 60 millions, instead of providing labor for 23,000, would employ, at eight and six pence in the pound for labour, 392,307 at the same rate of wages."

With this fearful and steadily augmenting sacrifice, year by year, is it again we ask—any wonder that we should have the wide-spread and ruinous revulsions in trade, that are now becoming increasingly frequent in Great Britain and America? Is not the wonder this, that our wise men who reason so profoundly regarding other matters, are helplessly blind with regard to this deadly cancer at the very vitals of our boasted Commerce?

INTERNATIONAL BIBLE STUDY.

July 14th, 1878. 2 Chronicles xxxiv. 14-22

Unto him that hath shall be given. He who obeys the light given shall have more light. Josiah sought to honour the Lord by purifying and restoring the temple; and while his servants were engaged in this, they lighted on a copy of the law of the Lord, the code which God had given to the Israelites by the hand of Moses. It was by the observance of this code that God was to rule among them, making the Government a theocracy. God is so identified with his word, that men can only honour Him as they honour it; for it is not a thing apart from God; it is God speaking. How grievously God had been contemned and ignored, appears from the fact that even in the palace of King Josiah, the law was unknown except traditionally and vaguely; so that when it was read before him it had all the force of novelty. He was amazed to find in how many and great particulars the law had been unobserved; and the judgments denounced against disobedience fell with tremendous force upon his prepared heart. That these prophetic penalties were no dead letter, was evident from the fact that the kingdom of Israel had been overthrown by the kings of Assyria, and great numbers of the people carried captive, and from the fact that Judah itself had been greatly humiliated. Josiah saw that God was terribly in earnest in what he required of his people; eight centuries had gone by since the law had been written by Moses, and Josiah saw in the surrounding desolations that God was as good as his word. We need not infer that this copy of the Mosaic law was the only one in the land; in the schools of the prophets there would be other copies, and the deported tribes of Israel had doubtless some copies.

But neither Josiah nor those about him would appear to have been acquainted with the Mosaic writings. For a shipmaster to find himself in mid ocean without chart or compass, would be a trifling misadventure, compared with the loss of God's word. Josiah rent his clothes, when he heard the word read, for he and his people stood convicted of disobedience and culpable indifference, and the sword of divine vengeance seemed suspended by a hair over Jerusalem. Was it not too late to make reparation? Had not the sentence already gone forth, irrevocable? We may imagine how the king would be affected when Shaphan the scribe read a passage like this:

"When the king sitteth upon the throne of his kingdom, he shall write him a copy of the law in a book out of that which is before the priests the Levites; and it shall be with him and he shall read therein all the days of his life; to the end that he may prolong his days in his kingdom." Deut. xvii.

Or one like this:

"Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger and in thirst and in nakedness and in want of all things; and he shall put a yoke of iron upon thy neck until he have destroyed thee." xxviii.

In fact, on almost every page we find passages fitted to make the ears of the Jews in the days of Josiah, to tingle. And what a proof we have here of the antiquity and authenticity of the Mosaic records. Seven hundred years before Christ, they were recognized as antique and authoritative; they had been basely neglected, but when read once again were found to be attested by numberless usages, ceremonies and institutions forming part and parcel of the Jewish life, notwithstanding many idolatrous innovations and wide-spread disobedience. King Josiah and his officers become witnesses to us, of the genuineness of the Mosaic books.

The king appointed a deputation to wait upon Huldah, a prophetess, that she might obtain from the Lord information touching the possibility of escaping the judgments denounced. This Huldah, prophetess of God, was the wife of Shallum, keeper of the wardrobe. Zephaniah prophesied in the days of Josiah, perhaps at a later period than that of the incident mentioned in our text. Huldah was recognized as one whom God was pleased to use for the communication of his will, and on this occasion we have the spectacle of a woman pronouncing in the name of the Most High the destinies of the nation. Josiah, because of his fear of God and of his zeal for the restoration of true religion, should remain undisturbed upon his throne; but the decreed chastisement of the guilty nation, could not be averted.

THE PONTIFF AND HIS ARMY.

SOME have sought to persuade themselves that the new Pope would prove a more moderate, reasonable and accommodating man than his predecessor. There was not so much of vehemence and personal feeling in the tone of his published utterances, and this was thought to favour the hope expressed by the leading journals. His idiosyncrasy differs from that of Pius ix, but, as we have pointed out, he distinctly takes up the same positions that the latter did. The present age he describes as "an age of convulsion and ruin" and he looks back with admiration to what the rest of the world call the dark ages, but which he describes as "the fortunate times when the Church was venerated as a mother," which by interpretation means, when the Pope by his power of excommunication terrified the kings into subservience to his will. The days that he deprecates were days of crass ignorance, superstition, feudal oppression, and scandalous immorality in which the priests took the lead. Leo xiii, in reading history, takes this one test with him, What is the influence of the priest? The ascendancy of the Church, that is, of the priesthood, compensates for all other evils and disadvantages. What (he asks) "can be more iniquitous than the denial of how well the Roman pontiffs have merited

from all classes of civil Society?" This is the highest expression of human wickedness, to deny that the Popes have been the greatest benefactors of mankind. One has only to think of that venerable institution, the Inquisition, and call to mind how powerfully it contributed to the maintenance of civil and religious liberty. It was a great crime in Nobeling to attempt to take the life of the Emperor of Germany; but nothing can be more iniquitous than to deny the merits of the Popes.

"It was this Apostolic See which gathered together and comented the relics of ancient, disrupted civilization, which threw the light of Christianity over the human race, which was the anchor of safety during the fiercest tempests that beat on the human family, which was the sacred bond of concord drawing together distant nations. It is the praise of the supreme Pontiffs to have constantly opposed a bulwark that human society might not fall again into ancient superstition and barbarism."

It was not Romanism, but the word of God, that overthrew the ancient superstition and barbarism. The Roman pontiffs never threw the light of Christianity over the human race, but have most effectually striven to keep that light from men. The constant aim of the apostolic See has been to bring all men in subjection to the priest, and because the Bible sternly disfavours this, the Bible has been withheld from men. From the sixth to the fifteenth centuries what see we but a process of gradual transformation, the truth disappearing to be replaced by error. The light of Christianity was hidden in dens and caves of the earth, in dungeons and torture chambers. Leo xiii made haste to announce his entire approval of the Syllabus and the Encyclical of Pius ix, and thus declared his abhorrence of all progress that did not include the supreme lordship of the Pope over mankind.

It is some years since the Pontifical army was disbanded, and it is not a little surprising that 3000 officers of this army, headed by the Command-in-Chief, General Kanzler, should have been got together on the 7th of last month to hear an address from the Pope. It looks very much as though the disbanding were only nominal and temporary; as though, at the word of command, the force were ready to start into life again. The 3000 officers would make a little army, of themselves. The address of the Pope was not in the least calculated to wake them good citizens and faithful servants of 'the powers that be.'

"Alas! the war against the Church still continues without mercy. To the Church that full independence is denied to which as a perfect society it has every right; the Church, which is a Divine institution, human laws and those of the State would hold dependent and enslaved. In such conditions we should profoundly adore the councils of God, and, at the same time, comfort ourselves with the thought that God mercifully and lovingly watches over the good of His Church: and that when His help seems furthest from us it may, perchance, be close at hand. To you, in the meantime, glorious champions of right and justice, we end by saying persevere, remain faithful to your duties, never let it be that any act in your lives should stain your honoured career. If it shall please God to shorten the days of trial, granting us better times, you will be found at your posts ready to defend the sacred rights of the Church; if He shall dispose otherwise, you will have the satisfaction of having participated with us in misfortune and of having shared our lot."

Such is the tone in which the new Pope addresses the 3000 officers of the late pontifical army. If the Italian Government permit this sort of thing, it must be because they are persuaded that the great majority of Italians have their eyes open to the true character of the pontifical rule. The Church is a perfect society, having every right, a divine institution not amenable to human laws or to be subordinated to human Governments. But the Bible tells us that even human Governments are ordained of God, and St. Paul says that Christians must needs be subject unto them; whosoever resisteth the power resisteth the ordinance of God. And the Government that the apostle had special reference to, was heathen. There seems to be a wide contrast between the language of the apostle, and that of this so-called successor of the apostles,

The Church is a perfect society only as it is in all things directed and controlled by the Lord Jesus. The Church in Jerusalem, in the Pentecostal days, came perhaps nearest to that standard; but we see in her no trace of any avidity for worldly dominion.

LO, HERE! OR LO, THERE!

SOME months ago we noticed at considerable length a work by Dr. Abbott entitled "Through Nature to Christ." A work, said to be from the same pen, entitled "Philochristus" has recently appeared, and has, to judge from a notice in the *Spectator*, much the same aim, viz. to relieve the Gospels of the supernatural element and still leave Christ on what the writer is pleased to regard as a lofty pedestal. For our own part, we feel that the honour of the Lord Jesus Christ is more impeached by such writings, than by those of an open infidel; just as we feel that the cause of Christ is more harmed by Judas than by Pontius Pilate. The only Christ we have is the Christ of the Gospels; and if we can receive the testimony of this Christ to any one thing, we must receive it to the supernatural, for his testimony to that is as copious and explicit as to any matter whatever. To say that he was a divine and incomparable teacher, yet failed to educate his chosen disciples so as to guard them against writing Gospels in which the supernatural is every where asserted and assumed, is to convict him either of deception or of incapacity. In *Philochristus* there are laboured attempts to show how the miraculous accounts were gradually excogitated, just as others have endeavoured to show how mythological narratives of Greece or Scandinavia grew into shapeliness. But one might as well attempt to take the human frame to pieces and preserve life in the chest or head, as to disintegrate the Gospels and retain a live Christ. There is no illusion in the Gospel narratives, but there is a stupendous illusion in the idea that God may not deviate from the course of nature in giving a revelation to men. This is the way that *Philochristus* deals with the stilling of the tempest.

The storm arises, the boat is almost filled with the waves, the disciples run terror-stricken to Jesus, and entreat him to save them. He turns himself towards the sea, "and then (as if it were revealed to him that he, being the safety of the world, could not be wrecked by any turbulence of winds or waves, and therefore that the storm was to cease,) behold, he stretched out his hands to the tempest, praying; and straight-way the storm seemed to abate a little; and then, perceiving the will of the Father, he stood up, like some great king or emperor, and rebuked the storm, bidding it be still, and immediately there was a great calm." On this narrative *Philochristus* makes one or two very significant remarks:—"On this only occasion did our Master appear to change the course of the world, and methinks even here he did it only in appearance. For he spake as he was moved by the Holy Spirit, it being revealed to him that the storm must needs cease, lest the fortunes of the world should be shipwrecked, if the Son of Man should perish."

Now, according to the supposition, Christ knew that a miracle was impossible, but knowing that the storm must cease he spoke to the elements with an air of authority. The elements did not obey him, but the time for the storm to cease having come it does cease, and the disciples and sailors attribute its cessation to his word, and fall at his feet, wondering at the divine power that dwelt with him. Now the Christ of the Gospels, the Christ that we know, is one that would have utterly scorned to let people believe that he wrought miracles if he wrought them not. The Christ of *Philochristus* is one that we cannot respect, nor do we think that many unbelievers will be propitiated by such a portraiture.

We turn from such speculations with relief to some words by Professor W. N. Rice in a paper entitled "Natural Law and Special Providence," taken by our Lucknow contemporary from the *Christian Advocate*:

"If we thus attribute the constancy of nature to the energy of the Divine will, we must suppose also that that will was guided by some wise purpose, for

it would be derogatory to our conception of God to suppose that any decision of his will could be arbitrary. Nor are we left in doubt as to what that purpose was. Something of that purpose shows itself in nature itself. Vague hints, yet hints that we may readily understand, nature gives us of a wise and loving purpose which God has had in view in the affairs of nature. Yet revelation gives to us a clearer light in regard to the purposes of God in the administration of this universe. Revelation teaches us that God holds natural processes subordinate to moral ends; that the great, all-controlling purposes of his government of the universe are moral purposes. How strikingly this is shown to us in the fact of miracles! The views which have been already presented explain to us what a miracle is, and prepare us to understand its significance. If a natural law is but the expression of God's customary mode of action, then whenever God for wise reasons departs from that customary mode of action we have a miracle. The theist, then, must admit the possibility of miracles; the Christian must maintain the actuality of miracles. Miracles had for their primary office the authentication of a divinely commissioned teacher of religion, and I see no other way in which such a divinely commissioned teacher could have his mission authenticated. Yet beyond this there lies a broader, grander significance; for a miracle, being a suspension of natural law in obedience to the requirements of God's moral government, shows us that God values his character as the moral governor of intelligent creatures higher than his position as the mere physical ruler of this universe; that natural laws are held ever subordinate to moral laws; that the kingdom of nature is ever tributary to the kingdom of our Lord and Saviour Jesus Christ. And if natural law is thus ever held subordinate to moral law, then must that natural law in its very inception have been subordinate to moral law; then must moral purposes have been the all-dominating purposes in the mind of God when of old he laid the foundation of the earth."

MEDITATION.

"THE Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

This is found in the prophecies of Zephaniah who lived in the days of Josiah, king of Judah, after Israel had been deported and a little before the deportation of Judah. It would be understood by those who first heard it, as a prophecy of the restoration of the Jews from their Babylonian captivity, but especially as a prophecy of special manifestations of the divine favor in the form of spiritual blessings, to be realized in Messianic days. All such promises belong to believers; for without faith it is impossible to please God. True believers among the Jews of old, were 7000 only; or at all events not a large percentage of the entire population; the proportion being like that of true Christians to the entire population of Christendom. Five verses before our text (iii. 12) we read: "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Christ came with his fan in his hand, winnowing the Jewish nation until on the day of Pentecost and onward we reach the afflicted and poor people, the meek and lowly ones, truly trusting in the name of the Lord. But the Messianic promises are as undying as the Lord of glory, and as wide in their comprehension as the sway of his sceptre; in him all the promises are yea and Amen; the Gentiles are fellow-heirs. Where the believers are, there the Lord is,—in the midst of thee. 'Where two or three are together in my name, there am I, in the midst of them.'

"The Lord thy God in the midst of thee is mighty." Christ could not do many mighty works in Nazareth, because of the unbelief of the people. All things are possible to him that believeth. How constantly was God hindered from manifesting his power in behalf of the Jews, by the failure of their faith and hope. This promise then of the manifested might of God in the midst of his people supposes that they have escaped the bondage of unbelief. Given two or three who have a firm, intelligent faith in Christ, there will be an opportunity for the power of God to reveal itself, like that which was given to Jonathan and his armour-bearer at Michmash,

"He is mighty, he will save."—He is mighty to save. His divine power is specially revealed in the work of salvation. His divine power hath given unto us all things that pertain to life and godliness. This is that display of his power in which He specially delights. God showed himself mighty to save, when he saved Saul from his own proud and self-righteous heart. Paul, seeking to make the Ephesian Christians understand what is the exceeding greatness of that power which is available for believers, points them to the power that was put forth in raising Christ from his place among the dead, where the worm is master, to the place of infinite exaltation at the right hand of God, far above all principalities and heavenly hierarchies. He tells them that God is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us; in other words, the Holy Ghost given unto us, is equal to all demands that we can make upon him, even if we aspire to be holy as He is holy. What can be the object of this language but to convince us that it is our privilege to be cleansed from all unrighteousness and filled with all the fulness of God? Is it necessary that we should continue in sin, or have any thing to do with sin? Is there any power of God that is not available for him who fully believes? God in the midst of us is mighty to save, and salvation includes sanctification.

"He will rejoice over thee with joy." That is, he will greatly rejoice over thee, thus mightily saved. "He will rest in his love; he will joy over thee with singing." One is reminded of those passages in which the Redeemer appears as a bridegroom rejoicing over the bride. These are wonderful expressions, but they represent a fact still more wonderful. The Lord taketh pleasure in his people; the meek will he beautify with salvation. Among all the works of God, none gives Him so much pleasure as the transformation of a sinner into the image of His well-beloved Son. Every step in this process is beheld with unspeakable satisfaction by Him that sitteth upon the throne. With what joy does a human father see the wasted form and haggard lineaments of his son, in a military hospital, put on their genuine strength and beauty, through the wise and loving treatment of the physician, himself the father. It is well for us to keep in mind that the Lord of the universe is inexpressibly interested in this matter of our redemption from all iniquity, and that his smile beams upon us, with every step we take in our upward course. Under the eye of his general, the devoted soldier will gladly go forward to the encounter of any danger, submit to any hardship, bear any burden; there is a world of compensation in the mere thought, "my commander sees me and approves." Let us then have the faith that will assure us of the loving eye of the Lord of glory fixed upon us, and the taunts and hostilities of men will seem insignificant enough to us. Omnipotence falls with his glance upon our heart and upon our arm; "I can do all things though Christ who strengtheneth me."

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."
SIR,—Will you allow me to acknowledge in your column the receipt of a donation of Rs. 10-0-0, "for the Lepers," of the Subathu Leper Asylum, from an unknown friend at Poona. At least the envelope bore the Poona post-mark. There was absolutely no other clew to the sender. The remittance reached me on the 13th inst., but it has only now occurred to me that an acknowledgment in the *Guardian* may be seen by the giver. In the hope that this may be the case, I wish to add that I feel deeply grateful to the friend, who at such a distance has thought of the wants of the Asylum under my care, and I wish very much that I knew his name and could write to tell him how much pleasure he has given us.
I may add that the help was very welcome. There is no famine here but extremely high prices have prevailed for a long time. The poor suffer greatly and of course the lepers are the first to feel the pressure. Accordingly the number begging to

be admitted into the Asylum increases from month to month. We have now 81 on the roll of those receiving relief, but only 63 of these live in the Asylum, as there is absolutely no room for more. As we have never succeeded in getting any grant in aid from Government, the Asylum is supported entirely by the voluntary contributions of Christian friends. To all of those who have helped us so liberally, I offer sincerest thanks.

Subathu } JOHN M. D. NEWTON,
June 28th 1878. } M. D.

NOTICES.

REQUEST FOR PRAYER. The prayers of the Lord's people are asked for an educated and intelligent Brahmin in a high official position who has recently heard, and it is hoped may have received into his heart in faith, the message of salvation;—that he may be savingly converted and have grace to confess his faith before the world.

THE Friday evening meetings of the Y. M. C. A. will hereafter begin at 8-30 p. m.

We invite attention to a notice of the House of Hope at the beginning of our Epitome.

Epitome of News.

SATURDAY, JUNE 29.

—The *Bombay Gazette* has this notice of the House of Hope: "We have been asked to remind benevolent persons of the existence of this institution, and of the need there is for immediate aid in carrying out its praiseworthy operations. A well-known and much respected lady, Mrs. Raitt, has taken upon herself the very onerous duty of superintending this institution; and it would, we are sure, be a real charity if the kindly disposed would relieve her of all pecuniary anxiety in maintaining it, leaving her free to prosecute her beneficent work among the inmates. The 'House' is situated at Falkland Road, where subscriptions may be sent."

—The flight of locusts several days ago reported at Mottapoliu made its appearance at Sattimugalum on the 10th instant. The people beat drums and made a noise, but locusts settled about 300 yards off on the ground, and presented the appearance of small stones, like gravel, spread thick and close on even soil. When run up to with a noise they did not start up again till got at within 6 or 8 yards, when they flew again for 300 yards or so and settled again. A heavy and continued swarm of bees passing from one place to another would be an exact description of the flight to anybody who has seen a large number of bees on the wing. The flight 12 miles of length, two hundred yards wide and about 3 feet thick; and allowing 50 locusts flying to the cubic foot, there were about 533,600,000. They appeared at the height of about 200 yards to be as small as the hill bees, and when taken measure $1\frac{1}{2}$ inch in length, but the wings measured three eighth inch more.

—Drs. King, Pearse, Cockerill, and Thomas, of the Madras Medical College, have declared the following lady medical students to have passed a very satisfactory examination in Medicine and Surgery, and have granted them certificates to practise:—Mrs. Scharlieb, Miss White, Miss Beale, and Miss Mitchell.

—Killoo Khuttoo was tried on Saturday in the High Court, for the murder of the Khoja Mokhi. At the close, when asked if he had anything to say why sentence should not be passed upon him, said—I committed this offence simply because these people annoyed me for not recognising Aga Khan as *allah*, and his son as *nubbee*,—not allowing me to pray in the mosque. I was several times assaulted, and no one would come forward to give evidence on my behalf. No notice was taken of these assaults. I have been so assaulted for the last two years; and no one gave evidence on my behalf. I several times asked Hussunbhoi Goolam Hoosein (the deceased) to forgive me and to let me alone. He told me not to go to the Moolna Musjid, but to call Aga Khan *allah*, and his son *nubbee*. I have killed only an infidel—a kafir, not a servant of God. He having annoyed me so much I have done this.

The *Bombay Gazette* says: "Apart from the crime itself, and the motive which prompted it, perhaps the most extraordinary thing in connection with the case is the fact that such a deed could be committed, in so deliberate a manner, and men within

easy reach sit quietly watching a fellow countrymen and coreligionist being murdered in cold blood without even raising a voice to interfere. A brawny Mussulman who was examined on Saturday was asked why he did not make an effort to save the deceased, and he answered the question with another, put with apparent great surprise—"Who would go against a man armed with a knife?" This valiant son of Islam, by his own account, saw all that took place,—sitting the while in his shop, some eight or ten paces from the spot where the murder was committed. And he also said that there were many other people close by—all natives, we may be sure."

—The sentence of the Naini Tal Court Martial is as follows:—The Court sentence the prisoner, Lieut. Gilbert Lloyd Elliott, 13th Hussars, to be reduced to the bottom of the list of Lieuts. of the Army and of his Regiment, and further that he be severely and publicly reprimanded. His Excellency the Commander-in-Chief confirms the sentence, but considers it extremely lenient.

MONDAY, JULY 1.

—*Times of India*: In another column will be found "Notes on the Spirillum Fever of Bombay, 1877." It is an abstract of Dr. Vandyke Carter's paper, read before the Royal Medical and Chirurgical Society, London, at the last meeting of the Session, on the 28th of May. It may be presumed from the length of the abstract that the paper of Dr. Carter was a very full and elaborate report. Of 900 cases of fever of all kinds, "taken without selection," about 350 were demonstrated to be instances of spirillum disease. It is calculated "that upwards of one-half of the sickness in Bombay was due to the famine fever." There was no difficulty in distinguishing malarious fevers from the spirillum fever. "The remarkable limitation of the epidemic to the indigent and those nearest them is pointed out, the middle and upper classes having virtually escaped." The fever may have arisen from want, but "contagion as a means of spreading the disease must be admitted." This seems the only reasonable explanation of the long continuance of the disease in this city. It is pointed out with regret that "remittent fever" continues to be the official name of a malady so distinct in important respects as the spirillum or relapsing fever."

—G. of the *Times of India* has reached Mardin. He says: "I was most kindly and hospitably received by the Reverend A. W. Andrews, the head of the American Mission at Mardin. The last European traveller who visited the Mission was Mr. George Smith, last August twelve months. Mardin is not much troubled with tourists. Mr. Cook, the Great "Excursionist," has not yet found it out. Mr. George Smith, when he stopped for a few hours at Mr. Andrews' house, was already ailing; he resisted all entreaties to stay a week at Mardin to recruit his strength, and went on to Aleppo, to die there of fever and exhaustion. The American Mission now consists of Mr. Andrews, Dr. Thom, a Medical Missionary, their wives, and two young ladies. A congregation of about 150 persons has been got together; a theological seminary has been formed to instruct teachers, and a school has been opened and is fairly attended. The theological students are kept at their studies for seven months of the year, and for five months are employed in the Christian villages of the districts around. The converts to Protestantism are chiefly from the sect of Jacobites. Some Christians in a village in the mountains 16 hours from Mardin recently declared themselves Protestants, and thus placed themselves under the protection of the American Mission. The Kurdish Agas, or feudal lords, seeing in this an intention of escaping the illegal exactions and oppression to which they had been formerly subjected, had recourse to every species of oppression to make them withdraw their declaration of Protestantism, they caused their houses to be broken into and the head ornaments—consisting of gold and silver coins—to be torn off the women's heads. This was a scandalous outrage. The mission at Mardin was appealed to, and a telegram was sent to Abdul Rahman Pasha, the enlightened Wali of Diarbekir, who has issued orders to have three of the Agas arrested and taken to Mardin."

—A four-storied building in Colaba had been condemned, and some workmen were on the roof, when it fell yesterday, seriously injuring some of the men.

—The land postal line between Guzarat and Sind has been abolished.

—A Mhow correspondent mentions that there have been lately three sudden deaths of soldiers belonging to the Hussars; one of which was caused by falling over the balustrade of one of the old barracks. The victim is said to have been a somnambulist, and as there is no outside railing to the upper story of the

barrack, he fell a distance of thirty feet while in one of his fits. The second death was caused by heat apoplexy, and the last by liver disease.

—The famine in China is reported to have extended to two provinces of Tonquin. In the North, the famine still rages with great violence, and prospects for the future continue to look rather gloomy, though it is anticipated by some that the want will be mitigated by October. One of the missionary distributors of relief (the Rev. Albert Whiting, of the American Presbyterian Mission) has fallen a victim to his work at Tai Yuen-fu, having caught the famine fever. An epidemic of typhus and typhoid fever has also broken out of a virulent type.

—Mr. Aitchison, Chief Commissioner of Burma has issued a Circular, of which the following extract has been published:—"The Chief Commissioner regrets to see from the evidence in the case, that both Mr. ** and Mr. ** have long formed degrading and immoral connections with the women of the country. With regard to the moral aspect of the matter, the Chief Commissioner has nothing to say that is not better said by each man's conscience, to which the Chief Commissioner is content to leave it. But the matter has a public aspect, and the Chief Commissioner feels it his duty to say that the formation of relations of the kind referred to by officers of Government, is dishonouring to the officers who enter into them, detrimental to their usefulness and efficiency as public servants, and lays them open to influences, or the imputation of influences, which not unfrequently interfere with the administration of justice. In future the Chief Commissioner will not fail to visit, with substantial and severe marks of displeasure, any case of the kind which may come officially before him."

TUESDAY, JULY 2.

—Dr. K. McLeod has prepared a paper on "the causes and statistics of suicide in India."

The rates of suicidal deaths vary greatly in different presidencies and provinces. They are shown to be as follows:—Punjab 12.7 per million of population, Bengal 31.3; N. W. Provinces 48.2; Bombay 49.0; Oudh 51.4; Madras 65.6; Central Provinces 70.5; the rate in England and Wales being 66.2.

Towns give higher suicidal rates than district areas. Thus the rate of London is 82.8 against 66.2 for all England; of Calcutta 77.6 against 31.3 for the province (probably an under estimate); and the town of Madras 91.0 against 65.6 for the presidency; and the town of Bombay 90.1 against 49.0 for the presidency.

Throughout India the number of suicidal deaths is higher among females than among males, the reverse being the case in England. The proportion in England being 100 males suicides to 33.2 female; the mean proportion in India was about 100 males to 150 females.

—A contemporary says: During the last few months, and particularly in June last, a number of young Parsees, more or less of known character, have died. Drs. Rustomjee Badurjee (member of the Municipal Corporation), Rustomjee Nadursha (Physician to the Colaba Sanatorium), Furdoonjee Jamsetjee, and Muncherjee Sorabjee (private practitioners), departed this life before June; Messrs. Maneekjee Cowasjee Entee (Deputy Magistrate), Shawuksha Sorabji Davur and Nanawatee (subordinate Judges), Shapoorjee Hormusji Patnick (solicitor, High Court), Nusservanjee Dorabjee (editor of a native paper), and Muncherjee Framjee Patel, all died in June last. It is curious to observe that a majority of these casualties happened from brain fever.

—N. China Herald: "Another labourer in the cause of relief at Tientsin has died from typhus fever. The Rev. John Barradaile, of the London Mission there, has been zealously devoting himself in behalf of the famine sufferers in the country. His reports have occasionally appeared in the local papers, and attest his earnestness and activity in the work. It appears he was brought back from the country on the 21st ult. by his Chinese servant in a state of delirium from the above cause, and notwithstanding all the medical skill and kind attention bestowed on his case, he died on the 25th. Last year his wife died from the same malady. The news from the North is that sickness and death are widely prevalent, as a consequence of the famine."

—Overland Mail, June 14: The death of the American poet Bryant at the age of eighty-three has invited public attention to the merit of much that he has written. He has stood very high as a poet of that graceful, pleasant style which has become distinctively American. Not so well known as Longfellow, he has surpassed him in the simple beauty of many of his smaller compositions, and William Cullen Bryant is a name that will live in the hearts of all lovers of English verse.

The Political Correspondence of Vienna publishes a telegram from Athens, stating that 5,300 Cretan insurgents attacked the Turks near Kalyvae, and, after obstinate fighting, forced them to retire to the coast towns. In consequence of this victory the Candidates are determined to continue the conflict until they have obtained union with Greece.

Mr. George Smith left in an almost complete state the History of Sennacherib (in the same style as the well-known History of Assurbanipal), with the cuneiform texts transliterated and translated.

—Lucknow Witness: "The Reformed Episcopal Church has been attracting increased attention lately both in England and America. In the latter country its General Council convened at Newark on the 8th of May, and steady progress was reported in all directions. There are now in connection with this Church, although only about four years have elapsed since its beginning, eighty regularly organized churches, fifty missionary stations, six bishops, one hundred clergymen, nearly 15,000 lay members, and about 50,000 adherents. Such progress is very remarkable, and very significant of the wide dissatisfaction with the ritualizing tendencies of the older Episcopal Church from which most of these members and ministers have come forth. In England also, since the consecration of Bishop Gregg, the movement has taken a fresh start. A college or seminary is about to be established in London in connection with it, and a newspaper will be started to advocate its interests."

—Same: "Very nearly one hundred thousand people were on the relief works and in the poor-houses of Oudh and the N. W. Provinces for the week ending June 15th, an increase of 34,000 over the preceding week. And last week doubtless witnessed an increase even over that. But it may be hoped now that the numbers will rapidly diminish, and the state of the country once more approach its normal condition."

"We are glad to be able to announce that the Rev. Thomas Bowman, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, will spend the next cold season in India, inspecting and superintending the American Methodist Missions in all parts of the country. The Bishop is now sixty-one years of age, and was elevated to the episcopacy in 1872. Previous to that he had been for a long term of years President of a College in the state of Indiana. He is a cultivated scholar, and a preacher of much power."

Correspondent of the same: "The chaplain of the English Church here is the greatest sportsman in the station, and has the largest and best collection of hunting dogs in the district. But in the few months he has been here, he has never paid a pastoral visit (not even among the soldiers). There are a few soldiers, out of the number stationed here, struggling to live right, who meet together and are thirsting for the bread of life; but the chaplain has never once made his appearance among them to give them any encouragement. I know that many natives here would be glad of a teacher, but there is no Missionary here. So Europeans and natives alike are starving for the bread of life. Only a month ago a Baboo told me he went to the English Church on Sunday evening, but he was ordered out of the compound, and was told that no native has any business to enter the Church, but the sirdar, who looks after it."

—At a Cable conference recently held in Melbourne, it was resolved to offer the E. E. A. and C. Telegraph Co. a subsidy of £32,400 per annum for twenty years, for the construction of a duplicate cable between Port Darwin and Singapore.

—A railway velocipede, a three-wheeled machine—two wheels run on one rail and a third on the other—has been constructed on a Michigan line for the use of the trackmaster, and has proved a useful and speedy apparatus for locomotion on railways. It can be run at the rate of twenty-five or thirty miles an hour easily, and is readily operated and controlled.

—Herr M. Flad, a missionary from Stuttgart, who was sent by the Chrischona Institute to Abyssinia, has just returned to Europe for a short furlough. In a communication to a South German journal he gives a startling account of the present condition of affairs in that part of Africa. King Menelete of Shoa has been hopelessly beaten, and is now the prisoner of King Johannes. Two of the Chrischona missionaries have been cast into prison. Herr Flad purposes to return—at least to Cairo—in October.

—The Deccan Times of the 29th ultimo states that the murderer of Mr. Shepherd had been apprehended by the Hyderabad police last week.

WEDNESDAY, JULY 3.

—The Daily News of June 8 says that the great increase in its circulation having rendered the ma-

chinery—seven Walter presses—no longer adequate to produce the number required, an eighth Walter press, ordered a few weeks ago, has just been erected in the machinery room of the offices in Boulevard Street, and was on June 10 brought for the first time into use. The result, which is an extraordinary one, deserves mention in the history of machinery. On the morning in question the eight presses, working simultaneously at the astonishing rate of 40,000 perfect copies per hour, accomplished the printing of no less than 120,000 copies of the Daily News in time for the departure of the early newspaper trains.

—The Court of Aldermen, in voting an address to the Emperor William in connection with the latest attempt on his life, has committed the very usual blunder of styling him the Emperor of Germany, whereas his official title is German Emperor.

—Bombay Gazette: "Our special telegram from London regarding the tenders for the new Indian Mail Service shows that the Government has had the good sense to resolve on granting a subsidy only for the line from Brindisi to Bombay. The maximum speed in the Mediterranean, no doubt, is stated by our correspondent to be fixed at 12 knots, which means probably 10½ knots on this side of the Isthmus of Suez; and we look upon this as a reasonable rate of speed."

—We are glad to acknowledge receipt of the Indian Railway Travellers' Guide for July, published at the Bombay Gazette Office. Price, 8 annas.

—Bombay Gazette: London: "A change of Ministry has at last occurred in Belgium. For seven years the clerical party have held unbroken power; but this week the Ministry found themselves in a minority in both Houses, and were compelled to resign. M. Frere-Orban, the leader of the liberals, is now engaged in constituting a Cabinet. This defeat has caused the deepest annoyance in the Vatican; and there is a report that, in the first moment of irritation, it was determined to withdraw the Papal Nuncio. Your readers will know that in no European country does the contest between Liberalism and the Ultramontanes rage more bitterly than in Belgium. Even a French Ultramontane is mild and unaggressive beside his brother of the same faith in the neighbouring country. A defeat, therefore, of the clericals in Belgium is more significant than perhaps anywhere else."

—Mr. J. A. Cross, Pensioner and Pleader in Poona, died suddenly on Monday morning.

—Bombay Gazette: Constantinople: "The unhappy Mourad is now guarded with an absolutely penal vigour. I believe his life to be in danger. There is a general belief that this state of things cannot last and ought not to last. In all Constantinople you cannot find a single person who will hold up his hand for the Sultan, or for the Turkish Government. All classes would hail European intervention with delight. All classes believe that the time has come for the downfall of the Turkish Empire, and all are looking forward to the restoration of peace and tranquillity and prosperity under European auspices. Lord Beaconsfield has before him a grand opportunity."

—Indian Chr. Herald: "We deeply regret to record the death of Mr. W. L. Wenger, eldest son of Dr. Wenger of the Baptist Mission. The deceased gentleman was a Senior Superintendent in the Office of the Comptroller-General. The office was closed for a day as a mark of respect to his memory, and an office order paying a warm tribute to his character and qualities was issued by the Comptroller-General. Mr. Wenger was very highly esteemed, and his loss will be deeply felt by a large circle. His death was caused by fever, brought on by the extreme heat of the weather."

THURSDAY, JULY 4.

—From the 1st prox. insurance on the contents of registered letters, will cost 4 annas for 100 rupees.

—The Kashmir with English Mail left Aden for Bombay, yesterday, 9 A.M.

—Rangoon, 3: A great fire is raging within the walled city of Mandalay. Upwards of 2,000 houses have already been destroyed.

—The catechist of the C. M. S. at Ceylon who accused the ritualistic Mr. Duthy of idolatry has been ordered by the Bishop to make an apology, but refuses compliance, as he is not convinced that Mr. Duthy is not guilty of idolatry in prostrating himself before a material cross, and in bowing to the sacramental elements. "Is it come to this," asks a local paper, "that the missionaries of the Gospel Propagation Society are themselves charged with idolatry by Ceylon natives? Christian England, here is a picture! You send missionaries to convert natives from idolatry, but your missionaries themselves are told to the face of their bishops that they themselves are idolatrous."

—The Secretary of State concurs with the opinion expressed by the Government of India, that in future private subscriptions for the relief of famine sufferers should not be asked for without the consent of the Viceroy's Government.

—G. of the *Times of India*, writing from Constantinople about Mr. McGahan, correspondent of the *Daily News*, whose death in just reported, says: "He was on his way to the *New York Herald*. He represented that paper in the voyage of the Pandora to discover the North Pole. The expedition returning unsuccessful, he penetrated to Khiva in spite of the Russians on the one hand, and the wild Turcomans on the other, and made his fortune at a blow. He became a great favourite with the Russians, who decorated him. He formed many friendships in the recent campaign. General Scobelloff came in from the lines before Constantinople to visit him in the hospital as soon as he heard that he was stricken with fever. On the way he heard of the fatal termination of the illness. He wept with grief at the news, and went on to the hospital to take a last look of the body. McGahan, he said, was a dear friend whom he had come to regard as almost a brother. The General and other Russian officers attended the funeral yesterday morning. The sincere grief of the most dashing and devil-may-care of the Russian Generals is a tribute to the exceptional qualities of the departed journalist. Scobelloff is not a man to be affected by death as such; his own life he holds as cheap as a soldier should. The mere fact of his setting out to visit poor McGahan when he heard he was suffering from black typhus is a proof of that. But he loved and respected McGahan for his inherent worth, his unfailing courage, and a certain military instinct which would have made him a first-rate officer if destiny had willed that he should lead soldiers instead of merely chronicling their exploits. He had wonderful endurance, and showed entire disregard of hardships and danger in the three campaigns which he went through in Central Asia, in Spain and in European Turkey. General Chambers and other Americans, and many English residents, attended his funeral. Some Bulgarians placed a wreath upon the coffin. McGahan acquired a great reputation in Bulgaria by the vigour with which he unearthed and denounced the atrocities which brought Mr. Gladstone into the field and paved the way for all the calamities that have since overtaken the Ottoman Empire. His name is enshrined in which will be sacred memory."

JULY 5

—Short delivery of grain at the G. I. P. R. shows that between and January 8, 1878, 10,238 bags disappeared in transit.

—Fall of rain in the Fort up to last evening, 39 inches.

—The trial of the Surat editors is to be transferred to the High Court, Bombay.

—According to Sir Henry Thomson, the microphone has already been turned to account, in the discovery at a very early stage of one of the most painful of diseases, stone. By its aid, the existence of every minute calculus can be discovered in a stage of growth at which it is comparatively easy to crush them. If so much has been effected already by the application of the microphone to the artificial sounds effected by a surgical instrument, there is surely reason to hope that before long it will be applied with equal success to the natural and softer sounds of the contractions of the heart.

—Deaths last week, 492.

—Dr. Birdwood on the Paris Exhibition: Messrs. Watson and Son, of Bombay and London, exhibit a miscellaneous Indian collection, including Sind and Punjab pottery. They began to import this pottery on account of the fall in the rate of exchange a few years ago, in fact they then began to remit in pottery. The present Exhibition is sure to create a demand for it all over Europe, as the 1851 Exhibition did for Indian carpets, and pottery will henceforth always figure as an article of export from India.

Miscellany.

—Report of the Basel Evangelical Mission:

Christian Weigle was born on the 8th October 1845 in Schlierbach in Württemberg of pious parents, who "brought him up in the nurture and admonition of the Lord." In his youth he had the benefit of a classical education, partly at Korntal which for so many has been the means of finding the Lord, and where a good number have received their first impulse to a Missionary life. There his mind was drawn towards Christ, and he also formed the resolution to serve the Lord in the Mission. From 1863 to

1867 he studied in the Mission College in Basel and sailed for India in 1867, where he passed two years in Hubly and was stationed in Gulegdud in 1870. For 8 years he laboured in this place in the most painstaking and faithful way.

Thus the time of the great famine drew near, and Gulegdud was in the very centre of it. Mr. Weigle from the beginning took an active part in every thing that was done to alleviate the sufferings of the people. At the request of the Collector of the District he took a leading part in the relief-committee formed in Gulegdud, and had for some months the distribution of the alms. When, in course of time, as many as 800 people came to join the Christians, and 60-70 orphans were gathered, the chief part of the work fell on him. Mr. Grossmann, Catechist Salomo and, for some months, Gengnagel helped him; but even then the work of conversing with, and giving alms to the multitudes of distressed, of selecting some for, and superintending regular work, of carrying on instruction and services in Gulegdud, Kardanballi and Mushtagery was very excessive, and to stand in the midst of all the misery was harrowing to the feelings and the nerves. He had always enjoyed good health, and was of a strong constitution; but now he repeatedly suffered from fever. On the 13th September he wrote: "We are, by God's grace, pretty well; but we feel that we are getting much weaker. We see clearly that we could not support such crushing work for any length of time. I often feel so exhausted, that I have to make great efforts to do my writing in the night-time, which I could formerly do without any difficulty. My dear wife also is very tired." But he felt this increase of work not simply as a burden. It was an inward necessity to him from which he could not and would not free himself, to take his full share in the efforts to help a nation in distress. And he thanked God that he had brought so many people, wavering till then, under the influence of the Gospel, and that new ground was being broken in Gulegdud, though it were through such heart-rending afflictions. In November Mr. Weigle was left alone with the entire work of the station on his shoulders, from which his conscientiousness would not allow him to drop or neglect any important portion. On the 6th December he wrote to the Home Committee: "The work is now excessive, I intended to-day to give you particulars about it, but last night I had fever and my work has thereby fallen into arrears. We have now much fever in Gulegdud and of a deadly character. Strong people are cut down by it in two or three days. Five of our Christians have died within one week. The fever hindering the people from doing work does much to increase the distress." He himself sank under this fever before this letter had arrived. Mrs. Weigle writes: "He had much work to do on that 6th December, and when he came in for a late dinner, he told me he must work on till two o'clock in the morning. As he was so very tired, I begged him to let me write for him, but scarcely had he begun to dictate to me, when the fever set in and it lasted the whole night. Next morning he said, he could not go to Kardanballi to instruct the enquirers there, but he nevertheless worked the whole day. A week before this I had tried to dissuade him from having two services in Gulegdud and one in Kardanballi (3 miles distant), saying he could not go on like this, it was too much for his strength, but he replied: 'I shall work on as long as I am able to work, and then I will stop,' and after this he really held the three services on that Sunday. Thus I knew he would not listen to advice to spare himself.

"Having worked on like this on Friday and Saturday, he was much tired when he rose on Sunday the 9th December. Before the service he went to see several sick people. After this he preached a very earnest sermon on Luke. xxi., 25-36. It sounded like a farewell sermon (which it afterwards proved to be) when he pressed it on the conscience of every one that he should watch and pray and be ready for the Lord's coming, as none could know when He would come for him. 'Many had died already, several were sick unto death, and who,' exclaimed he, 'will be the next to follow?' When the service was over he quickly went to his room, and when I came, I found him lying on his bed with his gown still on. 'I could scarcely stand, and must first rest before I can change my dress,' he replied in a cheerful kindly tone to my anxious enquiries about his health. Soon the fever set in again, and he spoke about dying, suggesting, however, that he was not yet ripe for heaven. But the Lord's estimation was different. The fever went on increasing from day to day. During all these days he was full of peace, and rested in God's will. He would have wished to remain with us, and to work on with his people. It had been a great joy to him that of the people, who had come during the famine, none had left, when in October the relief-works had been stopped and the people sent to their villages, but that they now desired to be baptized: and he had hoped to carry on the instruction so far as to be able to baptize about 150 people in Gulegdud and Kardanballi on Christmas-day. But the Lord willed it otherwise.

"Sunday the 16th December he told me that I must find peace in the Lord, and that he would tell the Lord to strengthen and comfort me after his departure. After this, in the night, he turned towards the Catechist and said in Canarese: 'Salomonappa, when I am dead, tell the newly come people from me, they must be firmly grounded in Christ's Church and become true children of God, and tell the Christians that they must grow and become strong in faith and love and walk in all Christian virtues, as I

amples to the others; for it is my greatest desire to see all of them in heaven where I am going now. Tell them this and give to all of them my greetings.' Later on in the night we prayed together, committing ourselves entirely into the hands of Jesus, and he blessed the children and me. 'When the Lord calls,' he said, 'I must go, and I am willing to go, for He has taken away all my sins.'

"On Monday many Christians begged hard to be allowed to see him once more, and some of them were admitted. Some of the rich Hindus also came to see him.

"On Tuesday the Doctor of Kaladgi came to see the patient. Impelled by love and compassion he had come, although he had no leave to be absent from Kaladgi for the night, so that he had to ride the whole way (24 miles) and back again on the same day. He gave some directions, but did not hide from us the great danger.

"Thursday morning, the 21st December, convulsions set in, he several times called out: 'Oh Jesus!' or 'Oh God!' and at 3 o'clock in the morning his spirit departed to be with Christ."

On the same day his funeral took place. But notwithstanding the shortness of the time, people came from all sides, many even from a distance of 15 miles to see the beloved teacher's face once more, and many wept bitterly. The grief was very great not only amongst the Christians but amongst the heathen inhabitants of the whole town. From the rich brahmin down to the poor of Gulegdud they came to the Mission-house, so that about 6,000 persons must have come for a farewell look, and it was clear how much they had loved him. Several of them gave utterance to the impression that he had sacrificed his life for the sufferers of Gulegdud.

Selections.

"HOW SHALL THEY HEAR WITHOUT A PREACHER?"

How, indeed! if "they" (that is, the vast majority) are outside and the preachers inside the walls of church and chapel, meeting-house and mission-room? "They" cannot hear through a stone wall; and, practically, a stone wall stands between the great mass of the people and the grand preaching appliances which we possess in Christian England to-day, but which we have hardly begun to put in motion for the enlargement of Christ's kingdom. Have we got hold of our Lord's plan, or have we not rather ignored the blessed facts of his teaching and his practice? Are we for ever to limit the universal commission to a few? the idea of preaching to public preaching only? and the privilege of proclaiming the good news only to those gifted and trained men who are able to stand up before an audience?

There is utterly a fault among us in this matter. I look through the record given by the Evangelists of what our blessed Lord has left for our imitation, and what do I find? Was He usually, or chiefly, engaged in addressing multitudes in the temple, or in the synagogues, or in open-air services? Nay, from the very beginning of his ministry his manner was to lay hold of a single individual—Simon and Andrew; James and John and Matthew; Martha and Mary and Lazarus; Nicodemus the Pharisee and the Samaritan woman whose name we know not; Zaccheus and Bartimeus at the gates of Jericho; the young ruler, the inquiring scribe, and the woman that was a sinner. And—blessed consistency in this practice—even in his closing agony He sought and found the dying malefactor.

We have good Scriptural ground for the assertion that our Saviour's example—and it is left us that we may follow in his steps—fully warrants us in saying that speaking to one or two by the wayside, in the street or lane of the city, in the highways and hedges of our country places, is as much his plan for reaching the unconverted as is the speaking to a multitude which may flow together to hear some great teacher; and that the former as much as the latter is the preaching which He owns and blesses. Might we not go further, and say He blesses most the individual dealing of soul with soul? And if ninety out of a hundred of your London working-men are never found inside your churches and chapels, if you cannot even persuade them to come and hear the Gospel in music-halls and theatres, or at the open-air services in your parks and at your street-corners, is it not because 90 per cent of the church and chapel communicants are idle, are feasting twice a day on the bread of life, but have never a morsel to spare for the hungry fellow-sinners whom they pass night after night and morning after morning in the streets?

Our ascended Lord is greatly occupied at present in bestowing gifts upon his people. Oh! how generous and kind-like He is in giving! Are you a saved sinner, and has He given you no gift? Is there one of his redeemed people that can say, "He saved me,

* This paper contains the substance of some recent addresses delivered in London, by Mr. Reginald Radcliffe.

but He has bestowed no other gift upon me"? For very shame you could not speak thus. Where, then, is your gift? Not, I hope, hid in a napkin. Oh! bethink yourself; it was not an enemy, it was not an utter stranger, it was one who had taken service with the lord of the house to whom the dread words were uttered, "Take ye the unprofitable servant. . ."

I appeal to Church members who love the sanctuary, who are always in their places on the Lord's day, who count Christ precious, and find his food sweet unto their taste—do you not think it would be even sweeter if tasted not quite so often, and sweeter still if you gave away some morsels by the wayside to those who are perishing for want of what you can give? Is not your name in the great commission, "Go ye into all the world and preach the Gospel to every creature"? If it is not, are you a true disciple? "Say ye not There are yet four months, and then cometh harvest"? Four months of glorious summer weather in which, upon your London streets, in your London parks, on your heaths and commons in the suburbs, in your Westminster and East-end slums, you may begin to-day, and to-morrow, and next Sunday morning, and if you will lift up your eyes in faith you will behold such a harvest! a golden harvest. Souls are ready for the gathering; men and women waiting for you to tell them about Christ; ay, and wondering because you never do!

Let us awake out of this sleep, and break through this fence of prejudice about preaching. What was Philip doing when he was called away from the middle of a great revival in Samaria to talk to a solitary man travelling down to Ethiopia; was he not preaching? The Scripture says, "He preached unto him Jesus." Brothers and sisters, become preachers; tell that man sauntering along the street that God loves him; tell him, "He loved me, and gave Himself for me, and is able and willing to love and save you in the same wondrous way." Tell that weary, toiling woman of the compassion which Jesus showed to women and to little children, and that He is still the same, and is waiting to be gracious.

When God opened the door of faith unto the Gentiles there was no such great gathering to hear the Apostle Peter preach a sermon as there was in Jerusalem at Pentecost; but he was sent down to a single inquirer in Caesarea, to deal with the case of Cornelius, and begin a work of grace among all nations which has reached our own shores. When the Church in Jerusalem had to flee from the persecution which broke out upon the martyrdom of Stephen, and five thousand disciples, without an apostle to lead them, "went everywhere preaching the word," do you suppose they limited themselves to our narrow conceptions of preaching? Rather, did they not "speak every man to his neighbour, and every man to his brother, saying, Know the Lord"?

Dear ministers of Christ, will you help forward this movement? Do not misunderstand me: I do not undervalue public preaching; I am a public preacher myself, and have been for thirty years past. "Publicly and from house-to-house" is scriptural as Paul shows us; and I heartily believe in public preaching, indoors and out of doors; and a few years ago I was privileged to promote "house-to-house" preaching in London and elsewhere; but let us look at God's plan in its fulness and completeness and far-reaching mercifulness; and don't let us neglect the wayside preaching, or despise the lesser gifts, or discourage the forthgoing of humble but far-reaching efforts by which alone we can hope to overtake the multitudes around us. Encourage your best people to give up one of their church or chapel services, in order to give themselves to this work of preaching to the poor.

Look again for one moment at our blessed Lord's words to his disciples—spoken, be it remembered, immediately after his most conspicuous and memorable dealing with a single soul, as if to encourage individual effort to reach one or two at a time; look, I say, at the gracious encouragement He offers to believing soul-winners—"he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." Is it to be supposed for a single moment that these splendid wages and the eternal joys of the reapers are reserved for a few skilled workmen only, for a few great public preachers? Nay, verily; the Great Husbandman has a full reward for every sower and for every reaper, yea, even for those who commence to work for Him only at the eleventh hour. Be encouraged, my brother, if you have never yet tried to lay out your talent to usury for our blessed Master; begin at once; there is sowing and reaping in abundance for every labourer. Help to make joy in heaven by turning some sinner from the error of his way, help to make earth less sorrowful, help to make Christ more widely known at home, and you will even thus further the spread of his kingdom abroad, and so hasten his appearing and the approach of the blessed period

when sower and reaper shall rejoice together in the presence of the Lord of the harvest. May He, by his Holy Spirit, incline a great army of his saints to go out and tell of his great love, so that by-and-by the wail of neglected souls may not rise up to condemn the slothful servants—"The harvest is past, the summer is ended, and we are not saved!"

—(Christian.)

TELEGRAPHIC NEWS.

London, June 27th: In the Commons this evening the Under-Secretary of State for India, replying to a question said, Government was not desirous of withholding from Parliament, the returns of the mortality during the late Indian famine, and that they would be laid upon the table of the House so soon as received from the Indian Government. He quoted from a despatch dated 21st January, showing that the scope of the enquiry being made by the Famine Commission in India was unrestricted.

Berlin, 27th: Congress is taking a holiday, henceforth the sittings will be held daily. Prince Gortschakoff at Wednesday's sitting of the Congress made an impressive and pacific speech, to which Lord Beaconsfield responded. The title of Eastern Roumelia will be that of the Southern Province of Bulgaria. It is stated that Russia has offered to Prince Charles of Roumania the Princedom of Bulgaria.

London, 28th: In the House of Commons this evening, the Under-Secretary of State for India, in reply to a question said, the Salt Tax negotiations proceeding between the Government of India, Rajpootana, and Central India to abolish the Customs line were rapidly nearing a conclusion, and that their object was a full supply to all people in India at the cheapest rate consistent, with financial needs.

Berlin, 28th: The Congress has recognised the independence of Serbia, and has authorised the occupation of Bosnia and Herzegovina by Austrian troops, which latter it is expected the Turkish plenipotentiaries will protest against unless the duration of the occupation is fixed.—Eastern Roumelia will be an autonomous province with a representative Assembly and a Christian Governor, who will be nominated by the Porte and approved by the Powers.

London, 29th: The British Government has decided to prosecute the Foreign Office clerk who divulged the text of the Anglo-Russian agreement to the Press.—Mr. Gladstone will call the attention of Parliament to the Vernacular Press Act on the 5th July.

Berlin, 30th: Congress yesterday was engaged in discussing the Greek question.

July, 1st: The Powers are urging upon the Porte the acceptance of the Austrian occupation of Bosnia and Herzegovina.—Austria is massing her troops on the frontier, which, it is expected, they will cross this week.—Congress will hear the Roumanians to-day.—Since the Porte continues to object to the Austrian occupation of Bosnia and Herzegovina Austria will occupy those provinces under sanction from the Powers.—The Congress held a long sitting to-day, and was engaged in discussing the questions of Bessarabia and Montenegro. With respect to the former it is settled that Russia is to receive that portion from the River Killa to the River Pruth, whilst Roumania receives the portion extending from the vicinity of Silistria to Mangolia and to the latter that Montenegro is to get Antivari.—At last Saturday's sitting of Congress the Greek delegate read a Memorandum demanding a moderate extension of the Greek frontier.

London, 1st: The transports Euphrates, Orontes, Himalaya and Tamer have been ordered to proceed to Malta, but their ultimate destination is unknown.

2nd: The English revenue returns for the quarter ending June show a decrease of £49,173.—The European harvest prospects are favorable. The French crop is estimated at 34,500,000 qrs.—A despatch of Lord Cranbrook's (Secretary of State for India), in which he reviews the communication from the Indian Government on the Vernacular Press Act, has been published. In it he strongly shares the Viceroy's regret that such an Act should be necessary, but says that a strong case had been established by the intolerable language of a portion of the Press. In carrying out the new Act, bonds should be taken from the printers as security for their good behaviour according to the circumstances of the paper. There is no reason to discourage the criticism of officials and of Government measures, provided they are honest. His Lordship hopes that the Vernacular Press will expose and examine with genuineness, grievances instead of publishing a more general denunciation, and directs that the publisher's responsibility should correspond to that in the English law. The despatch concludes by saying that it is not expedient to enforce the clauses of the Act which encourage the papers to submit proofs to Government for revision, because it would be difficult to execute owing to the variety of languages in India, and moreover the practice might give rise to great abuses; mitigation is therefore preferable.—The General Post Office has invited tenders for the Indian Mail Service to be sent in not later than the 25th instant.

Berlin, 3rd: Congress yesterday was engaged in discussing the navigation of the Danube, and broached the question of indemnity.

London, 3rd: The London papers of to-day strongly oppose the cession of Batoum to Russia.—The Channel Squadron has left Suda Bay under sealed orders.—Eight

sailing transports have been ordered from Malta to England to be discharged.—The Pan-Anglican Synod met at Lambeth Palace to-day; one hundred Prelates were present, including the Bishops of Bombay, Madras, and Colombo.—Mr. Gladstone's motion on the Vernacular Press Act is postponed until the 16th instant.—No change will be made in the Mail services to the East, but persons may tender for the weekly service from Brindisi to Alexandria and Suez to Bombay, and the fortnightly service from Suez to Shanghai, or any separate portion of them.

Constantinople, 3rd: General Todleben is making preparations to draw his forces to Adrianople in three columns.

Berlin, 4th: The Turks demand that there shall be a limit fixed as regards the duration, strength, and area of the Austrian occupation of Bosnia and Herzegovina. It is probable that their demand will not be heeded. There was no sitting of the Congress yesterday.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, additional, 28th:

For Southampton.—Major F. Fraser, wife and family, Mrs. Gallagher and five children.

For Brindisi.—Mr. G. W. Llewellyn and Mr. Galloway.

For Gibraltar.—Major and Mrs. Albuquerque.

Per P. and O. Str. *Sumatra*, 5th:

For Southampton.—A lady and child, Mr. B. Corsetjee, Capt. Murphy, Lieut. J. M. Johnston, Lieut. Studd, Mr. D. Owen, Mr. William Jones, and Mr. W. Blackburn.

For Brindisi.—Mr. F. R. Mallet, Mr. A. Borrodale, Mr. Pollen, Mr. J. Finford, Mr. G. W. Anson, and Mr. Halsey.

For Venice.—Mr. William Finck, Mr. J. Burgess, Mr. S. De Brabant, and Mr. R. H. Chettham.

For Aden.—Mr. A. M. Pereira.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pekin*, 2nd:

From Southampton.—Lieut. Spens, Lieut. and Mrs. Vincent, Mr. Pitt, Mr. Sweeney, Major Crawford, Major Parnes, Major Tucker, Mrs. Hackney, Mrs. Daniel, Mr. Telford, Mr. Cox, Mr. Davis, Mr. Sinclair, Mr. Newith, and Sergt-Major Clarke.

From Brindisi.—Colonel Goddell, Mr. Kielby, Mr. Anley, Mr. P. Att, Dr. McConnell, Captain Grigg, Mr. Coles, Mr. Halsey, Mr. Miles, Mr. Finlayson, Rev. J. D. O'Brien, and Mrs. Francis, Mrs. Hall, Mr. Middleton, Mr. Tipping, and Mr. Palmer.

From Suez.—Mrs. Gifford and child.

Domestic Occurrences.

MARRIAGE.

SHIELDS—MANWELL.—June 15th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

PATERSON—June 7th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

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PEILE—June 27th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

WHITE—June 7th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

PRIDEAUX—June 27th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

GAHAGAN—June 8th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

MUSHET—June 29th, at St. Thomas' Cathedral, by the Rev. F. L. Sharpin, Talbot George Shields, to Annie Margaret, daughter of Mr. Frank Manwell.

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